







# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

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## NON-CATHOLIC PUBLISHERS IN THE CATHOLIC SCHOOL-BOOK BUSINESS.



WE read in the *Catholic Union and Times* of Buffalo (xxxiii, 13):

"A recent innovation on the part of the American Book Company shows what rapid strides Catholic schools are making in this country and the interest taken in them. The company has opened a private office and reception room where teachers and those connected with parochial schools in the United States and Canada may go at their leisure and obtain at their convenience such information on educational matters as the company is able to give. In a circular announcing the new departure the company says: 'It will be our pleasure to co-operate in every way possible, either by correspondence or personal interviews, with the teachers in our Catholic schools, and it is not anticipating too optimistically the future of the work to say that even before this department has become an established fact, the many letters of commendation received from leading Catholic educators all over the country prove the timeliness of the move.' This new line of work has been placed in charge of Miss Helena T. Goessman, a Sacred Heart graduate well known in the literary world, who may be addressed at 100 Washington Square, New York, and who will be glad to give all information."

How carefully this non-Catholic firm has prepared its inroad into the Catholic school-book business, appears from the following puff-note in the *Champlain Educator*, formerly the *Catholic Reading Circle Review* (June 1904):

"Miss Helena T. Goessmann, M. Ph., has been placed by the American Book Company, Washington Square, New York, over a business department that will, we feel confident, commend itself



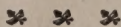
to Catholic teachers and others actively connected with Catholic education. This department will include in its scope the academies, high schools, normal schools, and colleges of the United States devoted to the education of young women, and consequently Catholic institutions of learning. It will have its headquarters in the company's magnificent building on Washington Square. There will be a special reception room where the teachers in Catholic schools can come and examine the latest publications, obtain supplies and confer upon the latest methods in the educational line.

"Miss Goessmann is the daughter of Dr. Charles A. Goessmann, head of the department of chemistry, State College, and Director of State Experiment Station, Amherst, Mass. She is a graduate of Sacred Heart Academy, Providence, R. I., obtained her degree of Master of Philosophy at Ohio University, and subsequently took further courses of studies in England, France, and Germany.

"Miss Goessmann was among the first to identify herself with the Catholic educational movement that culminated in the establishment of the Catholic Summer School of America at Cliff Haven, where she lectured during the sessions of 1893, 1894, and 1903, and at the Winter School, New Orleans. She has also been invited to lecture again at the former institution this summer. That Miss Goessmann enjoys the esteem and confidence of her associates and friends is demonstrated by the fact that she was chosen president of the Elmhurst Alumnae, 1900-1902, and president of the Alumnae Auxiliary of the Summer School at Cliff Haven. She was also head of the Department of History at Notre Dame College, Baltimore, 1897-1899."

Miss Goessmann is no doubt a very estimable lady; but we must confess we are surprised at seeing Catholic periodicals aiding her ill-advised effort to introduce text-books published by a non-Catholic book trust into our Catholic schools. For that is what this "recent innovation on the part of the American Book Company" amounts to.

*We are in favor of Catholic books, published by Catholic firms, for all our Catholic schools.* Any aid the Catholic public may give Miss Goessmann or the American Book Co., is, we firmly believe, a step in the wrong direction. If there are certain lines of text-books which Catholic publishers have not yet undertaken to get out, these publishers ought to be encouraged and aided in supplying them. There is absolutely no reason why we should give our patronage, or part of it, to non-Catholic firms.



## WHAT CAN SAVE FRANCE?\*)

Thanks be to God, all French Catholics do not make a compromise with the errors condemned by Gregory XVI., Pius IX., Leo XIII., and Pius X. There is in France a race of men, the most precious reserve of religion and country, who cultivate fidelity and, despite all revolutions and apostacies, preserve intact the indivisible inheritance of our best national traditions. There are still in France, in this XX. century, families whose ancient traditions of honor and faith remain unchanged. For more than a century they have been hated by the Revolution, despised and ridiculed by Liberalism. Through twenty revolutions they have remained true to their political as well as religious faith. Though serving faithfully and without hope of reward their exiled princes, they were always ready to shed their life-blood for the France which their ancestors had made and which seemed to despise them. Deprived of part of their possessions, excluded by the distrust of the public powers from most of the official positions, shunning trade and commerce by force of tradition, these old French families, together with others from the high bourgeoisie, were the indefatigable dispensers of charity and religion. If wealth and political influence escaped them more and more, nobody disputes their charity. Despite outward appearances to the contrary, they possess in a high degree the esteem, confidence, and admiration of the people, and that is the very reason why certain parties feel such animosity against them. Many a time these representatives of a better France have been reproached with holding themselves too much aloof from public life and with being, as it were "émigrés à l'intérieur." Yet it is well known that for the last one hundred years one could rarely obtain a public office unless he was a Freemason or under Masonic influence. For a time the magistracy and the army were more accessible to merit, and our élite families furnished many incumbents of these noble careers. But since 1889 civil offices are closed against them, and now the army too has so degenerated that even Marchand, the hero of Fachoda and son of a laborer, is forced to leave it. In elective offices, such as parliament, municipal or general councils, we have always had a certain number of representatives from these old noble families or from the higher bourgeoisie. Where the voters have remained true to Christian or monarchical traditions, the French aristocracy still furnishes representatives who are the honor of our elective assemblies. But must not the aristocracy be reproached with too often holding

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\*) Concluding paper of a series by Rev. Dr. Chas. Maignen, "the Martel of Americanism."



aloof from electoral bodies? I believe not. Whoever knows what an electoral campaign in a bad or even mediocre district means, can not blame a man who has by his hereditary training acquired an exquisite politeness and a delicate sentiment of honor, for not descending into a political arena where slander, vituperation, and vote-selling are the concrete form of what is pompously called "consultation nationale." To promise what one knows he is unable to fulfill, to praise those who are unworthy of praise, to flatter the passions and popular animosities, to side with private, instead of with the public interest, to dissimulate one's noblest sentiments and profoundest convictions, or simulate love for what one despises, this and more must a candidate do who hopes to be elected in such districts. Frequently his name alone is sufficient to make him impossible. Can one blame our *ἀριστοι* for not battling with such arms? On the contrary, their abstention honors them. But if the fight is carried to another field, all their good qualities will reappear. We have seen that in 1870, we have witnessed it when Pius IX. appealed to our young men to defend the patrimony of St. Peter. Was the aristocracy which furnished heroes at the end of the second empire so different from that of to-day?

Hence, open war between the Church and the Revolution is an indispensable condition to enable the French mind to recover its native qualities and to catch fire for the truth. This condition is already fulfilled, and it will soon be still more manifest, so that the effect we expect from it, will be logically and physiologically produced. On the other hand, war, real war with canon-shooting, is not so far off, nor so improbable as it was eight months ago. The Russian-Japanese war may, at any moment, spread over Europe and the world. Such a prospect is not re-assuring, yet as we French Catholics have no responsibility whatever in the occurring events and the international treaties that bind us to other nations, we may be allowed to consider war, if it breaks out, as a favorable occasion to defend and save France by delivering it from the enemy within as well as without.

Our officers who, out of a spirit of discipline and to save the army by keeping it out of politics, allowed themselves to be decimated and forced to resign, to-day understand that they have saved nothing, but have rather delivered the army which they were bound to defend to the enemy. There are among them minds and hearts sufficiently clear and brave to understand what their duty is, and to dare to do it.

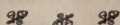
In certain cases, the salvation of the nation is the highest law of the soldier and citizen, as well as of the ruler. The only means to save France is to deliver it not only from the men (utterly im-



potent themselves) who betray it but also from the institutions which have made possible, aye almost unavoidable, the shameless domination of these traitors.

Such is the only solution of the gigantic conflict between France and the Revolution, a conflict already more than a hundred years old. The crisis is not far off. Because it is approaching, and because Catholic life again begins to manifest itself, I hope for a renaissance of religion and France when the terrible tempest shall have blown over.

I might add what I understand by this renaissance, but I have already taken up too much of THE REVIEW's valuable space; Deo volente I shall treat of it some other time. CHAS. MAIGNEN.



## PROTESTANT AUTHORITIES ON GREGORIAN PLAINCHANT.

2. Reviewing the characteristics of Plainsong according to the method of Solesmes, the Anglican author of an article in the *Church Eclectic*\*) says:

"If we are to take in the beauties of Plainsong, as a distinct and complete musical system, we must lay aside the preconceptions derived from our modern music as far as possible and approach the subject practically 'de novo.' Modern music has exploited the harmonic riches of a part only of the older system; the rest has been left on one side and forgotten. Plainsong was complete in itself before harmony was attempted, and the evolution of the gorgeous glories now made possible under the tutelage of harmony, while it has given us at length our modern music, has, at the same time, narrowed our musical taste and perception." [Aias, too true! Whilst the fields of harmony have been cultivated to excess, modern music has become poor in melody; of the original eight tone modes only two were retained, and if our average musicians come across a song written in Lydian or Phrygian mode, they turn away and say (this time very appropriately): "That's Greek to me."]

"Modern music knows only two modes, major and minor, and these two have been assimilated to each other more closely under the powerful influence of the leading note and its harmonic progression. Again, exact time rules over our modern music; a thing unknown to Plainsong, for it is the rhythm (movement) of the dance-songs of Northern Europe that has determined our modern notions of rhythm—a thing utterly foreign to the mind of the early ecclesiastical musicians.

[Some months ago a certain parish priest asked the lady or-

\*) Church Eclectic, New Brunswick, N. J., vol. xxx, No. 6, September, 1902.

ganist to practice the creed in Plainchant with the choir. After a few days the organist quite perplexed came to the priest saying : "But Father, I do not see how that creed can be sung : it has no 'time.' "]

"Plainsong was developed from the exigencies of speaking in a large building. In ordinary conversation the human voice rises and falls in accordance with general conditions. But these alterations of pitch are, as a rule, indefinite. If, however, many persons recite together (e. g., the Lords' Prayer); or if one person is speaking or reading in a large place, these modulations of the voice, ordinarily indefinite, become more exact and have definite musical relations to the average pitch employed by the person, or persons, reciting or speaking. A similar phenomenon is observed in street cries and the like : e. gr., the newsboy, the caller of trains in any large railway terminal, who use (all unconsciously perhaps) exact intervals of the diatonic scale." [Thus also a famous St. Louis train caller replied some years ago to the *Globe* interviewer : "Only musical tones are heard above the crowd."]

"Plainsong has its roots in human nature, and no matter how elaborate some of its melodies may be, (as e. gr., of Graduals and Alleluias) we still find the same musical construction underlying each, viz.: 1. A dominant note which is the pivot of the melody, and which largely determines its character; 2. An inflection (simple or elaborate) at the end of each phrase, or musical sentence, or distinction; 3. A reverse inflection at the beginning of each distinction, or musical sentence, whereby the voice rises to the dominant, just as in conversation we begin on a low note and raise our voice to the average pitch as we proceed. . . . ."

"Plainsong, at first, was so simple that the Church musicians did not use the elaborate Greek notation, although it lay ready to their hand." [Thanks be to God that they left the ancient Grecian "semeiography" alone; it comprised about sixteen hundred and twenty straight, tumbling, oblique, mangled, mutilated or distorted signs. See Dr. Haberl's 'Magister Choralis']. "Instead of this they employed the accents, acute ( / ) and grave ( \ ), which indicated respectively, as we all know, a raising and a lowering of (the pitch of) voice. These signs, separately and in combination, were used to suggest, rather than to indicate, the melody to be sung. Thus grew up the system of notation known as 'neumatic,' each accent or combination of accents being known as a 'neum.' Although, at times, letters were used to show the exact note; as a rule the cantor of the X. century was obliged to learn all the chants by heart by hearing his teacher sing them, a process which took ten years, we are told, as the neums in front of him would serve merely as reminders of the melody and as indi-



cations of the grouping of the notes. In the course of the XI. and XII. centuries the neums were developed into the system of notation with which we are familiar. The change was gradual, following, at first, slightly different lines in different countries, yet issuing in the practical uniformity of the perfected Plainsong notation in the XIII. century. The spacing of the neums with reference to the dry line ruled on the parchment, the use of one line, of two, of three or more (till at length four were considered to complete the staff), the use of all the letters as clefs, were stages in the course of this development. Guido of Arezzo gave but the finishing touch to the system of notation by fixing the clefs as three, C, F and b flat, and the number of the lines as four. He did not invent a new system into which he then translated the old melodies. This fact assures us of the substantial accuracy of the melodies when they first appear in the diastematic notation (i. e. on and between the lines); for the scribes in different parts of Europe worked slowly, yet progressively, independently, yet simultaneously in transforming the earlier system, and the change was not abrupt."

[Time and again it was asserted that all attempts to explain the "neumas" were futile, but history evinces the fact that codices with neumatic notation were written as late as the XIV. century and used side by side with diastematic codices; consequently the latter are reliable exponents of the former.]

"By way of supplement to the neumatic notation, in the latter part of the VIII. century, Romanus, a Roman cantor, had added certain signs and letters, in order to indicate the proper expression. These were (and are) very valuable in helping to secure and to perpetuate accuracy in the rendition of the Plainchant." [A series of editions is published by Messrs. Desclée, Lefebvre & Co., Tournay, Belgium, fitted out with musical pointing plainly marking the rhythm of the Gregorian melodies.]

"Next we must consider briefly the question of tonality, that character or tone-color which differentiates Plainsong so widely from modern music.

"The contrast in this particular is very striking, even though at first our modern ear does not appreciate the severer beauty of the ancient modal system. The mutual relationship of the notes which compose any given scale or mode, determines its tonal flavor, or tonality. In the music of the ancient plainchant we find that this relationship arises from three causes: 1. The range of the melody, i. e., the actual series of notes employed; 2. The note with which the melody closes; for all melody must lead to some note which shall be regarded as final; 3. The note which seems to rule, or dominate the melody; for it is only reasonable to ex-

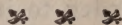


pect that, in a musical development from monotonic recitative, with inflections, one note should stand out clearly and unmistakably as the centre or pivot around which the other notes revolve. In accordance with these three criteria the melodies of Plainsong are usually classified into eight modes.....To our somewhat stunted modern ears the riches of this wonderful modal system are not apparent at once. The beauties of Plainsong are too new and strange for our narrow and limited powers of perception. A little patient study, however, will soon open our ears to treasures of melody, of whose existence we have never dreamed. Almost all this wondrous variety of melodic expression has been discarded by modern music, which is by contrast, the development of the riches of harmony. The two things, melody and harmony, vary in inverse ratio, the one to the other, and are therefore practically mutually exclusive.

"Modern music has been immeasurably the gainer in harmonic possibilities by laying aside the old modal system, but it has lost proportionately as much as it has gained, in the meagre scope for melody to which it is now restricted. In fine, there is more richness and variety of melody in the use of the eight ancient modes of Plainsong than in the two modern ones; and over one who enters upon a serious study of the older system these time-hallowed melodies soon begin to exercise a peculiar fascination, strong and deep, subduing and elevating—most marvellously calculated to subserve religious ends."

P. GREGORY HÜGLE, O. S. B.

CONCEPTION, MO.



## A METHOD OF RESTORING LIFE IN THOSE APPARENTLY DEAD.

In several articles on "Real and Apparent Death in Relation to the Holy Sacraments" we said: 1. that in newly-born babes there is no sure sign of death except incipient putrefaction; 2. that in adults, besides putrefaction, possibly cadaveric stiffness may be assumed as such a sign; 3. that in cases of sudden death by drowning, hanging, lightning, electric currents, apoplexy or even cholera, although the main signs of life: breathing, blood circulation, and heartbeating, are no longer perceptible, life may continue for hours and days; 4. that in cases of death by consuming diseases, life may be assumed to continue from one to three quarters of an hour and even longer after death has apparently set in.

As there is a possibility of bringing all such patients back to life, a physician in the first place ought to make efforts for that purpose; but as physicians are not always on hand, and as the



tongue traction method by which those apparently dead may be brought back to life is exceedingly simple, we give it here for the information of our readers. Dr. Laborde's instruction says simply this;

Open the mouth of the apparently dead person by means of a knife-handle or a small stick. Then grasp the tongue with thumb and forefinger of the right hand. Pull out the tongue and release it some twenty times a minute and keep at it for an hour to three hours or even longer. In order not to injure the tongue, a piece of soft cloth ought to be wrapped around it, or better still a pair of pincers made expressly for this purpose ought to be used.

From experience it seems that this new method of working the tongue has a better effect than the old way of working the arms up and down, though the old way is not to be despised. A lineman in the writer's neighborhood, who had come in contact with a live wire, was brought back to life after twelve hours' work in the old style.

As the technique of these rythmical tractions of the tongue is so simple, it should be known by everybody and practiced upon every one who has died suddenly. In any of the above-mentioned cases no interment should take place before this method has been applied for three or more hours. The work is of course tedious; but why should there not be in each community one of the recently invented instruments that perform the rythmical tractions of the tongue automatically? The instrument is not costly, as Dr. Laborde showed before the Academy of Medicine at Paris on Jan. 30th, 1903, and it requires but one man to set it in motion and watch results. Thus a corpse might be treated for a whole night or even for a whole day to make sure of real death.

Should sudden death overtake one of our beloved ones, we ought to refuse to let burial take place before the application of at least one of the above methods has shown that death has surely set in. And it should be noted that a treatment of at least three hours should be employed. "The corpse to be revived," says Laborde, "should be treated as a sick patient to be restored to health."

The lineman mentioned above was operated on by a deputy sheriff. A friend of the unfortunate man rushed in and attacked the sheriff and wanted him to discontinue. But he kept on and saved the patient's life.

Let therefore no one think it unbecoming to try to revive an apparently dead person; or that it is useless to call a priest. Every priest in such circumstances is bound, either by charity, or if a pastor by justice, to administer the last sacraments so long as there is even a bare possibility that the patient may derive benefit therefrom. "Sacramenta propter homines."



Father Ferreres, S. J., in *Razón y Fe*, to whom we are mainly indebted for the subject matter of these papers, winds up his long but interesting articles on real and apparent death by expressing the wish that some one more competent than he would publish a book on the subject and that its contents be made known everywhere. Such a book would be a godsend ; but besides a learned treatise on the subject, we should also welcome a short plain instruction for the people at a sufficiently low price to find a ready sale among the masses.



## MINOR TOPICS.

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*The Osservatore Romano and the Temporal Power.*—Our Roman contemporary heads an article which has attracted much attention, "The Reasons for not Yielding." After a historical summary of the origin of the civil principality of the Church dating back to the abandonment of Rome as the seat of the Empire, it goes on as follows :

"The legitimate right, recognized by the Church throughout ten centuries, and which despite the vicissitudes through which it passed, is the effectual safeguard of the freedom of the Apostolic ministry, a character obvious in its origin, formed likewise its external appanage, maintained at all times that the attempt was made to restore pagan claims at the cost of the Church.

But recognizing the right that guarantees her sufficient liberty, and mindful of the manner in which it was bestowed on her, the Church can not tolerate that any controversy should be raised as to the legitimacy of its origin, or the good results it procures for her in regard to freedom and independence.

But anyone maintaining that she is urged to adopt this attitude by a shadow of ambition, or of selfish and ignoble human motives, would argue falsely.

The Church is not represented by a dynastic chief whose house lives by hereditary continuity of succession, nor is it earthly pomp that places her above the common condition of ordinary humanity. The destiny, moreover, assigned to her in the world is one of strife, in which she must be always ready and willing to postpone all individual interests, either of the pastor or of his sheep, to the interests of the flock in a higher order.

This does not, however, exclude the use of material means, but rather includes them to the extent to which they are necessary and sufficient. Now it is exactly in regard to this necessity and sufficiency that the Church defends the right to juridical liberty and independence by methods not differing in substance from those hitherto appointed, since she knows not herself how to find others equally suitable. But no sooner should she find herself able to adopt means either better or equally good, than Catholics are free to think that she would willingly dispense with the civil principality, and would not regret it like a secular ruler who feels

lowered in personal dignity or in dynastic interests, when excluded from the exercise of power in the only manner that has been granted to him.

But the means, just because they are means, are not to be confounded with the end. If the latter be equally or better attained by other means, it may be, and sometimes is, a moral obligation, to renounce the first in order to adopt the second.

But he who should leave the path to his goal, a path already known and tried, though not strewn with flowers, in order to follow a new and miraculous track, proposed and cried up only by the turbulent, envious, and ill-disposed, anxious to see him fall headlong into the first gulf encountered, would find in no quarter either justification or excuse.

Whatever may be said to the contrary, the Church is placed in this condition both by theory and fact, by moral and historical experience.

Born to juridical liberty and independence, she did not herself create the form assumed by the guarantee of her rights, but was invested with it, and will not deprive herself of it in order to please any one, nor can she deprive herself of it until other roads to the same end are offered to her either shorter or parallel, and wisely judged to be so.

Here there is no question of the passion for rule, of the ambition of the civil principality, and the only point in discussion is whether it be lawful and suitable to the Church to accept a new juridical status, assenting to the renunciation of a lawfully acquired means conducive to liberty, in order to return by degrees to the preconstantinian conditions into which the sects of neopaganism evidently desire to force her."

**Municipal Ownership of Public Services.**—According to the *London Daily News* municipalization of public services does not pay financially, nor does it help to solve the difficult problem of housing the workingmen. This may surprise the advocates of public ownership, but it can not surprise a student of sociology. At the meeting of the Illinois municipalities at Peoria, in March, 1899, Mr. Allen R. Foote predicted the result by saying "that municipal cost will exceed corporate cost and that municipal price at cost will be equal to corporate price, which includes corporate cost and profit. . . . When all legislative conditions are equal, municipal waste will be found to exceed corporate profit; the people can secure public services through a properly regulated corporate monopoly better and cheaper than they can through municipal ownership and operation."\*)

Friends of municipalization will deny that there is any "waste." Theoretically we might concede that there is no need for any "waste," yet practically whoever has his eyes open, will always find much of it.

A private corporation will select its managers from the best material it can find; municipalities are influenced, as a rule, by politics. And if they were not influenced by politics in the appointment of officers, if they really selected the best men to be found

\*) Allen R. Foote, *Municipal Public Service Industries*, page 70.



they would bind their hands and feet by laying down the rules for running the plant just so and not otherwise. A private enterprise will take hold of every advantage offered; the municipal director is bound to live up to the municipal appropriations and regulations which have been set up to avoid trouble, but which at the same time check any deviation from established plans, although such deviation might increase the usefulness of the plant. To cite an example, we call the attention of the reader to the electric light plant in the basement of the "Halles" of Paris, which not only supplies the "Halles" and other municipal buildings, but also the whole central part of the city with light. Its engineer is up to date in all respects, yet when asked to furnish light to adjoining districts, he simply stated he was bound to stay within his regulations, and therefore could not comply. His machinery, although in good shape, was out of date, it was impossible for him to remodel or replace it, although with improved machinery he could furnish the required light under his present appropriations. An immense amount of red-tape would be required to sell the old machinery and install a new plant; hence matters stay as they are.

Again, improved machinery often makes employés superfluous, and who does not know that city fathers are very anxious to keep their sons, relatives, or friends in office? And when bids are received for raw material, political friends are invariably in the lead. For all these reasons municipal ownership produces at a higher price than a private corporation; it wastes. It wastes in mind, material, and machinery. And this waste will render the public service by the city dearer than when performed by well regulated private owners.

*Two Episcopal Pronouncements in Favor of Sound Fraternal Life Insurance.*—It is exceedingly gratifying to THE REVIEW to see one after another of our most enlightened bishops raising their voices in favor of a cause for which this journal has strenuously labored for so many years. Our readers remember the recent address of Archbishop Glennon to the C. K. of A. Now comes the venerable Msgr. McQuaid of Rochester and writes under date of July 7th to the Supreme President of the C. M. B. A.:

"I congratulate you and the Association you represent for daring to look into the past, and courageously remedying a blunder. You know that while I tolerated the C. M. B. A. I never lent it any warm encouragement. This withholding of strong approval was based on my serious doubts with regard to its rate of assessment. I never could see how it was possible for the Association to keep its promises and pledges to its members on the basis of assessments undoubtedly too low. To make promises that can not be kept is unmistakable dishonesty. There was, therefore, no alternative, once it became evident that your rate of assessment was too low, but to do what you have done. Eventually every one of the fraternal organizations, offering their members insurance on a basis of assessment too low to be just, will be compelled by State enactment to raise the price, or go out of business. The sooner the better. Many are learning this lesson late in the day after sad experience. I am right glad the C. M. B. A. has had the courage to do what honesty and justice demanded, and before the

State compels a rectification of assessments. The organization may lose in membership, at first, but it will gain in the long run. What you all need to learn is that the C. M. B. A. is not a charitable association, needing the financial help of others by the aid of parties, excursions, etc., with which to pay its expenses and carry on its organization. These expedients for the raising of money belong to the orphans, the helpless sick, the aged, etc., and because they are legitimate objects of charity."

And Bishop Fitzmaurice of Erie writes to the Supreme Recorder of the L. C. B. A., under date of July 8th :

"At your next convention in St. Paul, I trust you will fall into line with other societies like your own, on the question of increase in the insurance rates of your members. I have given the subject a good deal of thought, and I have no hesitation in saying that, as you are at present, you are working on a false business basis, and that it is only a question of time when your organization will become bankrupt. In a recent lecture to the C. K. of A., the Archbishop of St. Louis made use of the following words : 'It is little less than criminal for a Catholic society to declare that it can insure all its members for amounts much greater than it expects these members to pay.' These are true words and might be weighed with advantage by the members of your society."

Such letters do more good than anything THE REVIEW could say.

**Growing Protestant Indifference in Matters of Doctrine.**—Contrary to the hopes and expectations of some of the leading Presbyterians, the General Assembly of that sect, in session at Buffalo, has approved of the plan for a union with the Cumberland Presbyterians and submitted its action to the presbyteries for ratification.

"The union is a striking illustration of the prevailing indifference in religious bodies in regard to doctrine," comments a secular daily, the *Chicago Chronicle* (May 30th). "The Presbyterians are Calvinists and the Cumberland Presbyterians are Arminians. The soul of Presbyterianism is the doctrine of predestination and election and the eternal decree of God, and this doctrine the Cumberland Presbyterians have systematically repudiated and denounced. Similar differences exist in connection with the doctrine of the atonement. Yet such is the widespread and unaccountable contempt now felt for theological distinctions that these two peoples expect to live together without friction. Possibly the General Assembly may yet make overtures to the Unitarians and the Swedenborgians."

This growing indifference in matters of doctrine is but another stage in the natural evolution of Protestantism, which was never really a church or a nucleus for any positive growth, but was and is, as its name indicates, naught but a pure negation. Undogmatic Christianity is the next stage, the last and final one, absolute religious indifference and atheism. If you wish to see how the principle is working itself out with unalterable consistency, study P. Weiss' illuminative book '*Die religiöse Gefahr*,' recently reviewed in these columns.

**Character of Recent Immigrants.**—The pastor of a Protestant church in East Weymouth, Mass., declared the other Sunday that



just as good blood arrives here in any consignment of third-class passengers as came over in the Mayflower. This must have given a shock to the members of his congregation, for their town hugs close to Plymouth and most of them are descendants of pilgrim ancestors. Western Massachusetts, too, received a shock when the President of Amherst College recently said that the social degenerates of to-day are more apt to be descendants of Puritans than the children of other lands. (*Chicago Chronicle*, July 10th).

And yet these worthy divines are quite likely in the right. The immigrant to-day is subjected to rigid inspection unknown in earlier times. He must display a clean bill of health, morally and physically, which was not the case in the seventeenth century. He must go to work, which was not always the case with the immigrant to Virginia, or even to Massachusetts. He may not have the grim religious fanaticism which marked the Puritan, but he doubtless has as much kindness and sympathy. The English Puritan was well enough in his way and in his time, but his blood has improved immensely by mingling with that of the German, the Irish, the Dane and the Scandinavian. With necessary restrictions America has room and opportunities for the healthy poor of all nations who are entitled to the rights and privileges which the Pilgrims enjoyed when they landed nearly three centuries ago.

34

—We are asked to print the following:

The *Catholic Universe* of July 8th gave room to this communication: "Much has been said of late in the daily Toledo papers regarding the Toledo highschool. A fearless journalism has unearthed shortcomings and complaints which will set a judicious public to serious thinking. On commencement night, however, the institution is lifted up into an ethereal sphere, and the people are so dazed by lavish praise that they seem to forget all deficiencies of the system. Without commenting upon the undesirable co-educational feature, expensive social functions, etc., or any other detail of the program, we restrict ourselves to expressing our surprise at the invocation. Why the invocation by Rev. Earnest Bourner Allen or by any other reverend should be retained on the program, is a mystery to us. Always proclaiming that the public school dare not meddle with religion, this invocation appears as much out of place as beefsteak in a vegetarian's banquet. These invocations ought to be abolished. The Toledo Medical College omitted the invocation on its program and was commended for the omission. The public schools, the highschool included, ought to follow the lead. Or do they want to confirm the Catholics in their opinion that the public schools are sectarian institutions?"

In connection with this criticism the writer wishes to ask why should any Catholic reverend or prelate speak or perform the ceremonies of an invocation or blessing at any celebration of a public school? Liberal and lukewarm Catholics look upon such a performance of a Catholic priest as an approbation of the public school system or of the non-Catholic institution. Many are inclined to consider the liberal-mindedness and fairness of public

school officials or heads of non-Catholic universities as a proof of kindness and toleration and of breaking down of prejudice against Catholics. It may also be a well-considered policy on the part of the non-Catholic institutions to draw Catholic students. At any rate, when degrees are conferred on Catholic prelates by non-Catholic universities it might be far better to think of Our Lord's saying that the children of the world are wiser in their generation than the children of light, than to sing the praises of the non-Catholic schools. For it is evident that we do not want to have our young men attend the institutions which are under ordinary circumstances extremely dangerous to the faith and morals of our Catholics.

—The Bishop of Luxemburg has submitted the following petition to the Holy Father :

"Beatissime Pater,

Infrascriptus Episcopus Luxemburgensis ad Sanctitatis Tuæ pedes provolutus, exponit ut sequitur : In hoc anno Jubilæi quo solemniter toto orbe terrarum celebratur anniversarium quinquagesimum definitionis dogmaticæ Immaculatæ Conceptionis B. M. V., nihil tam est in votis cleri et populi christiani, quam ut incipiat processus canonicus illius S. Petri successoris, qui dogma Immaculatæ Conceptionis solemniter definivit.

Quare Sanctitati Tuæ humillime supplicari audeo, quatenus in hoc anno Jubilæi adhuc, si fieri potest, processum canonicum servi Dei Pii Papæ IX, felicis recordationis, introducere dignetur.

Et Deus, etc.

Luxemburgi, die 24 junii 1904.

† Johannes Josephus,

Epis. Luxemburgen."

Similar petitions have reached Rome from a number of French bishops. Who will make the start in America? We know positively that Pius X. is highly gratified at the growth of this movement in favor of the beatification of his sainted predecessor Pius IX.

—The London *Pilot*, which we regret to see has been forced to suspend publication a second time for lack of funds—it deserved a better fate—quotes a couple of anecdotes from 'Sir Mountstuart Grant Duff's Diary' which are worth reproducing :

"Mr. Henry George, the American, held a meeting at Forfar. After he had made an oration he invited questions, and an old farmer, rising, said : 'Ye'll have land of yer ain, Maister George?' 'No, indeed,' was the reply. 'I am not a landlord.' 'Ye'll be a tenant o' land, Maister George?' 'Not I. I am no man's tenant.' 'Ye'll be an agent for land, Maister George, ye'll manage it for some one else?' 'Not at all. I am not an agent. I have nothing to do with land.' 'I thought so,' said the questioner, as he resumed his seat."

Lord Fortescue in the same *Diary* tells a story of O'Connell which will be of interest to lawyers. "I was once engaged for the accused in a murder trial," said O'Connell. "I called only one witness, but that was the man alleged to have been murdered, perfectly safe and sound. It had no effect, however ; there was an Orange jury."—*July Messenger*.



—Under the title of *Bausteine*, a new periodical, devoted to the study of the English language, is about to appear in Berlin. "The fact affords a fresh proof of the predominance of the Germans in the field of philology," remarks the *Tablet* (No. 3344). "We are already indebted to the German scholars for some of the best grammars of Irish-Gaelic, of Anglo-Saxon, and Early English; and here we have a German organ that is likely to do much to promote a more intelligent study of our more modern language." The first number of *Bausteine* is to appear at the beginning of next year. Among the subjects for consideration are the German rendering of modern English words not sufficiently explained in the dictionaries, the vocabulary of great writers, e. g., the words used by Marlowe, which are not to be found in Schmidt's Shakespeare Lexicon, various technical vocabularies, and explanations of difficult passages in great writers. The editors are Leon Kellner and Gustav Krüger.

—The oft-repeated fallacy that the material prosperity or adversity of a nation can be interpreted as a visible sign of God's pleasure, or displeasure, to the thinking mind hardly needs refutation. Nowhere does Christ point to material progress as indicative of divine favor; on the contrary it may be said that so far as Our Lord's words bear on the subject, a diametrically opposite conclusion must be drawn. The *Ave Maria* hit the nail on the head when it said that "the only promise of temporal prosperity recorded in the Bible was made, not by Christ, but by Satan on the pinnacle of the Temple. Pointing to the kingdoms of the earth, he said: 'All these will I give thee, if falling down thou wilt adore me.'"

—A parish priest in Rhode Island has established a school of domestic arts, to fit the girls of his parish for the assumption of the practical duties of a home. "The school literally fills a 'long-felt want,'" says our esteemed contemporary, the *Southern Messenger* (xiii, 20), "and we are assured that it has already produced excellent practical results. Sewing and cooking are the leading branches of study, but social features are not neglected. The general establishment of such schools would, we think, do much to mitigate the dearth of marriages among Catholics."

—Those who have subscribed for the *Encyclopedia Americana* published by the *Scientific American* would do well to examine some test articles before finally purchasing the volumes. There is on the part of the publishers a laudable desire not to misrepresent Catholic views; but there seems to be in some articles at least a most deplorable superficiality. This fact urges upon us once again the absolute necessity of a Catholic encyclopedia in the English language.

—The Bishop of Buffalo has appointed a diocesan commission to meet the Holy Father's *motu proprio* instructions on the reform of Church music. We are pleased to see among its members two such able and sound men as Revs. P. Louis Bonvin, S. J., and Charles Schaus.





